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A SERMON

PREACHED IN THE

PARISH-CHURCH of St. BRIDE, LONDON,

ON

THURSDAY, APRIL 28, 1768,

BEFORE THE

PRESIDENT,

VICE-PRESIDENTS,

AND

GOVERNORS

OF THE

HOSPITALS

FOR THE

SMALL-POX AND INOCULATION.

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blished at their REQUEST, and for the Sole Benefit of the CHARITY.

By the Rev. JAMES HALLIFAX, D.D.
ctor of CHEDDINGTON in BUCKS, and Vicar of EWELL in SURRY.

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LONDON:
Printed for H. WOODFALL, in Pater-noster-row.
[Price SIX-PENCE.]

A

SERMON

PREACHED IN THE

PARISH-CHURCH of St. BRIDE, LONDON,

ON

THURSDAY, April 16, 1795,

BEFORE THE

PRESIDENT,

VICE-PRESIDENTS,

GOVERNORS

AND

HOSPITALS,

FOR THE

SMALL-POX AND INOCULATION.

BRITISH MUSEUM

Published at their Request, and for the Sole Benefit of the Charity.

By the Rev. JAMES HALLIFAX, D.D.

Editor of Caroline Divines in Bucks, and Vicar of Ewell in Surrey.

LONDON:

Printed for H. Woodfall, in Paternoster-row.

(Price SIX-PENCE.)

TO

His Grace GEORGE Duke of MARLBOROUGH,

PRESIDENT;

His Grace HUGH Duke of NORTHUMBERLAND,

The Right Hon. GEORGE-HENRY Earl of LITCHFIELD,

Sir WILLIAM-BEAUCHAMP PROCTOR, Bart. K.B.

ROBERT NETTLETON, Esq;

VICE-PRESIDENTS;

And to the rest of the GOVERNORS

OF THE

HOSPITALS

For relieving poor People afflicted with the SMALL-POX,
and for INOCULATION,

THIS SERMON,

Preached, and published at their REQUEST,

Is, with all due Deference, inscribed by

Their Obedient Humble Servant,

JAMES HALLIFAX.

EWELL, SURRY,
May 4, 1768.

TO

His Grace GEORGE Duke of MARLBOROUGH,

PRESIDENT;

His Grace HUGH Duke of NORTHUMBERLAND,

The Right Hon. GEORGE-HENRY Earl of LICHFIELD,

Sir WILLIAM-BEAUCHAMP PROCTOR, Bart. K.B.

ROBERT NITTLETON, Esq;

VICE-PRESIDENTS;

And to the reſt of the GOVERNORS

OF THE

HOSPITAL

for relieving poor People afflicted with the SMALL-POX,

and for INOCULATION.

THIS SERMON,

Preached, and publiſhed at their Requeſt,

By whoſe all due Deference, humbled by

Their Obedient Humble Servant,

JAMES HALLIFAX.

JOB, CHAP. II. Verſe 7.

So went Satan forth from the preſence of the Lord, and ſmote Job with ſore boils, from the ſole of his foot unto his crown.

THE book of Job hath afforded matter of great diſpute among commentators, to ſettle whether it ſhould be conſidered as a parable founded upon fiction, or a dramatic poem drawn from real hiſtory. Nor are they leſs divided in opinion, with reſpect to the preciſe period in which it was written, whether in the age of the Patriarchs, in that of Moſes, or after his time. But theſe are points which cannot be taken under conſideration at preſent, without neglecting to ſpeak to ſuch particulars, as are more pertinent to the preſent occaſion of our aſſembling together. Thus much, however, I ſhall beg leave to obſerve, that whether the book of Job be looked upon as a poem, or a parable, it may with great reaſon be allowed to

be drawn from living characters; and conſequently but little attention ought to be paid to the opinion of thoſe who are inclined to call in queſtion, the actual exiſtence of ſuch a perſon as Job; eſpecially after the honourable mention made of him both in the Old, and in the New Teſtament. By the Prophet Ezekiel he ſtands diſtinguiſhed, as a remarkable inſtance of integrity, in the ſame rank with Noah [a], whoſe righteouſneſs was the means of ſaving him, and his family from periſhing by water in a general deluge; and with Daniel, whoſe ſingular piety, and devotion to the true God ſecured him from danger amidſt the den of Lions ‖. St. James alſo, when he exhorts his Diſciples to be patient under afflictions, takes care to propoſe this holy man for an example. *Ye have heard*, (ſays he) *of the patience of Job; and have ſeen the end of the Lord* [b]: that is, ye have learned from what is written of Job, that God at length relieved him from all his afflictions, and calamities, and bleſſed his latter end with a much greater portion of proſperity than he enjoyed before he felt thoſe bitter ſufferings, which were inflicted on him as trials of his integrity. Taking it then for granted that this man of ſorrows did really exiſt, and was intended as an example of patience under the ſevereſt

[a] Ezekiel xiv. 4. [b] James v. 11. ‖ Daniel vi. 22.

ſevereſt preſſures, let us now examine his deplorable caſe as repreſented to us in the words of the text. *So went Satan forth from the preſence of the Lord, and ſmote Job with ſore boils, from the ſole of his foot unto his crown.* And here too commentators have taken a great deal of pains to find out a name for this ſevere infliction under which Job laboured; whilſt ſome have thought it to be the *Small-Pox*, others, with full as much appearance of truth have called it a *Leproſy*, and a third ‡ ſort of interpreters have differed from both. Nor are theſe conjectures to be wondered at, as external ſymptoms did probably bear a great reſemblance to both theſe diſeaſes in their higheſt degrees of malignity. But this holy man was to be diſtinguiſhed as a ſingular example of patient ſuffering, under the ſharpeſt agonies that mere humanity ever endured; and therefore it is hardly to be ſuppoſed that the *Botch of Egypt*, a diſeaſe common to that Country, ſhould be the only inſtrument of malice uſed by *Satan* to break down his integrity, and to tempt him to deny the protection of a Divine Providence. And yet, on the other hand, it muſt be confeſſed that Job's caſe, as deſcribed in the text, bears a great likeneſs to that loathſome malady,

‡ Becket and Pitcairn favoured the opinion of thoſe, who thought Job's diſeaſe was the *Lues Venerea*. *See* Holden's Paraphraſe on Job.

malady, threatened by God as a puniſhment to the Iſraelites, for their diſobedience. *The Lord ſhall ſmite thee with a ſore botch, which cannot be healed, from the ſole of thy foot unto the top of thy head*[c]. Among thoſe who give the name of the Small-Pox to Job's bodily ſufferings, ſome have even pointed out the regular gradation of the diſeaſe from the firſt eruption, to its final period; and a very warm preacher againſt Inoculation * tells us, that "*the Devil by* "*ſome venomous infuſion into the body of Job,* "*might raiſe his blood to ſuch a ferment as threw* "*out a confluence of inflammatory puſtules all* "*over him from head to foot; that is, his diſ-* "*temper might be what is now incident to moſt* "*men, and perhaps conveyed to him by ſome ſuch* "*way as that of Inoculation.*" In anſwer to this conjecture, which was formed to condemn with ſeverity, a practice found by experience to be of the greateſt utility; I ſhall take occaſion to obſerve, that a more careful examination into Job's caſe would have made it evident, that the continuance of his ſufferings greatly exceeded the utmoſt period of the Small Pox, in its higheſt ſtate of malignity. Neither were the external tortures of the body his keeneſt afflictions; for he

[c] Deut. xxviii. 35. * Maſſey's Sermon againſt Inoculation, p. 6.

he tells us, that *the arrows of the Almighty were within him, the poiſon whereof drank up his ſpirit, that the terrors of God did ſet themſelves in array againſt him*[d]. And again he ſaith—*I am made to poſſeſs months of vanity, and weariſome nights are appointed me*[e]. Theſe *months of vanity*, and vexation of ſpirit, are by ſome interpreters thought to have continued for ſeveral years, but there ſeems very little reaſon to confine the duration of them to the uſual period of any ſingle diſeaſe, but rather to ſuppoſe a ſucceſſive infliction of various pains both external and internal, to exerciſe the patience of this extraordinary example of integrity. The bereaving him of his children, the reducing him from a diſtinguiſhed ſtate of proſperity, to contempt and indigence, had already proved ineffectual; at theſe misfortunes he had indeed diſcovered the feelings of humanity, yet they drew from his mouth this humble acknowledgment, and ſubmiſſion to the Divine Will:—*naked came I out of my mother's womb, and naked ſhall I return thither; the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord*[f]. If calamities like theſe did not make Job to ſin, or to charge God fooliſhly, the anguiſh inflicted

[d] Chap. vi. 4. [e] Chap. vii. 3. [f] Chap. i. 21.

on his body muſt be complicated, and poignant indeed, to tempt him to curſe God, and to let go his integrity. Beſides, it is well known that the diſeaſe, at preſent under conſideration, in its moſt dangerous attacks, generally brings on a ſtrong delirium, or a lethargic inſenſibility of pain, under either of which circumſtances it would have been impoſſible for Job to have attended to the lectures of his friends, and ridiculous in them to have given them. But however acute his ſufferings might be, his mind was firm, his intellects clear, and his own diſcourſes[x] upon God's Power, and Providence, ſhewed greater extent of knowledge, and more exalted conceptions of the Divine Attributes, than the beſt of their arguments could poſſibly afford; and the noble proteſtation of ſincerity, and firmneſs, which he makes, in conſequence of the diſcourſe between him, and his pretended comforters, plainly proves that he wanted no inſtruction from others, to guard him againſt ſuch temptations as his enemy thought he would infallibly yield to.—*As the Almighty liveth who hath vexed my ſoul, all the while my breath is in me, and the ſpirit of God is in my noſtrils; my lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit. My*

[x] Chap. xxvi. and xxvii.

My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach me ſo long as I live[h].

FROM theſe obſervations it ſeems highly probable, that the integrity and patience of Job, were exerciſed by a long train of complicated maladies, and it is very certain, that thoſe who think that he was afflicted with the Small-Pox, or any other particular diſeaſe, have no better authority than doubtful conjecture to build upon. Surely then, ſuch a ſlight foundation, cannot be ſufficient to ſupport that heavy charge, which the enemies to Inoculation have laid upon the defenders of this practice, in telling them that it is a *diabolical operation*‡, and tends to *baniſh providence out of the world*. That the practice cannot deſerve the name of *diabolical*, muſt be evident to common ſenſe, till ſuch bold aſſertors can prove (which they will never be able to do) that Satan firſt attempted it upon the body of Job. Neither will they be able to ſupport their charge, when they ſearch for authorities from ſcripture for a pretence to accuſe thoſe men of rejecting a Divine Providence, who have thought it their duty to uſe ſuch human methods of anticipating a peſtilential diſeaſe, as have evidently ſaved the lives of thouſands, and ten thouſands;

 and

[h] Chap. xxvii. 2, 3, 4, 6. ‡ Maſſey's ſermon.

and, through God's Bleſſing, have been attended with ſuch amazing ſucceſs, as could hardly have been expected by the moſt ſanguine promoters of this uſeful practice.

When ſcripture examples are produced to determine points of this nature, it will be neceſſary to call to mind that under the Jewiſh diſpenſation, as well as in the early ſtate of chriſtianity, the attribute of God's infinite *power* was more glaringly diſplayed, than the manifeſtations of his infinite *wiſdom*. His more immediate inſtruments for the good of men had the gift of miracles. A Moſes could command water to burſt out of the flinty rock, and manna to fall from Heaven, to ſatisfy the hungry, and thirſty Iſraelites. The Apoſtles too had, among many other miraculous powers, that of healing all manner of diſeaſes. But theſe wonderful works were not effected by any inherent virtue in Moſes's rod, or in the words, or touch of the Apoſtles; but by that power which was delegated to them from Omnipotence. But ſhould men who live in theſe latter days, pretend to ſatisfy the cravings of nature, or attempt to cure diſeaſes by a miracle, they would be conſidered as madmen, or enthuſiaſts. The Iſraelites, who were to ſtand diſtinguiſhed from the reſt of the world,

world, required on this account, peculiar marks of God's protection; and the infant ſtate of chriſtianity called for the aid of miracles for its confirmation. But in thoſe very periods of time, when Jews, and Chriſtians, were bleſſed with theſe extraordinary marks of God's favour, the Gentiles were not deſtitute of the providential care of the ſame Supreme Being, whoſe mercy is over all his works. This difference of ſituation between the Jew, and Heathen, may perhaps be the reaſon why Moſes, who ſpeaks of agriculture, and muſic, and ſeveral other inferior arts, ſays little or nothing of medicine. For it is hardly to be ſuppoſed that he, who *was learned in all the wiſdom of the Egyptians*[1], could be ignorant of their methods of curing diſeaſes; or of the high eſteem, or rather veneration, in which phyſicians were held among them. He does, it is true, give a very diſtinct account of the leproſy, and lays down rules for examining whether the patient be clean, or unclean, fit to be admitted, or ſecluded from ſociety: but he preſcribes no method of cure, probably for this reaſon, becauſe the Jews conſidered this loathſome diſeaſe, as an immediate infliction from God, and, according to their opinion, incurable without a miracle.

Thus

[1] Acts vii. 22.

Thus when Naaman went to Samaria with letters from the king of Syria to the king of Iſrael, in hopes of a cure from him, the king of Iſrael, upon reading the letters, *rent his cloaths and ſaid —am I a God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſy*[k] *?*

But ſuppoſing this to be the real caſe, with reſpect to the Iſraelites of old, it is no warrant to any man to conclude that the uſe of human means is to be neglected either for curing, or preventing, or anticipating thoſe diſeaſes, to which different nations are ſubjected, according to the difference of the food they eat, and the temperature of the air that ſurrounds them. Even Moſes, to whom God had given an expreſs promiſe of victory over Amalek, yet he commands Joſhua to be as diligent in the uſe of all proper means of conqueſt, as if he had been ignorant of the event of the battle. If this caution therefore was neceſſary, under ſuch circumſtances, ſhall we, who have no pretence to miracles, baſely, or lazily neglect to uſe thoſe inſtruments, which are put into our hands, for the good of ourſelves and others? We all live under the wiſe diſpenſations of God's ordinary Providence, and his infinite

[k] 2 Kings v. 7.

finite Wiſdom hath diſtributed various talents among men, to enable them to aſſiſt, and ſupport each other, under the ſeveral preſſures, and difficulties, to which humanity ſtands expoſed. It behoves us then to exert theſe abilities to the beſt of our power, and it is the duty of every man to contribute his portion of beneficial aid to the ſociety with which he is connected. If the ſuggeſtions of an honeſt heart, and a clear head, point out ſuch helps to human infirmity as manifeſtly redound to the comfort, and preſervation of life, it cannot ſurely be a breach of duty to purſue that good. Am I beſet by an enemy, with hardly a poſſibility of eſcaping him, and ſhall I not uſe every method of engaging with him to advantage? Is my life in danger from a peſtilential diſtemper, in caſe it ſhould attack me in the dark, and unprepared; and ſhall I not have recourſe to ſuch medicines as modern diſcoveries have afforded, in order to anticipate its fury? Should not ſelf-preſervation prompt me to the purſuit of ſuch means of cure, as have happily been ſuggeſted to the minds of thoſe whoſe talents are exerciſed in the arts of healing? If indeed we preſumed to uſe any human means, without due reverence, and ſubmiſſion to God, it would be proudly to deſpiſe his Omnipotence; but it ſhould alſo be conſi-

dered, that to rely upon God, without the uſe of human means, is irreligiouſly to tempt him. In both theſe caſes we ſhall abuſe his Providence, inſtead of placing ſuch a confidence in it as becometh men, who live under his conſtant protection, but have no right to expect to have our hunger ſatisfied, or our diſeaſes cured by the force of miracles. It may perhaps be urged, that when king Aſa was afflicted with a violent diſeaſe in his feet, he is reproved, becauſe *he ſought not to the Lord, but to the phyſicians*[1]. But his fault did not conſiſt in making uſe of the aids of medicine, but in neglecting to repent ſeriouſly of his ſins, and to implore God's Bleſſing upon thoſe means which the phyſician uſed for his recovery*. We are to pay all due honour to the phyſician, but not to deify him as the heathen did an *Iſis* and *Oſiris*. *For of the moſt high cometh healing*[m]; he is the original fountain from whence *this*, and every other bleſſing is derived for the benefit of mankind. *The Lord hath created medicines out of the earth, and he that is wiſe will not abhor them.* He alſo hath given men ſkill to apply them to the healing our infirmities,

[1] 2 Chron. xvi. 2.

* 'Non reprehenditur quod medicorum uſus ſit operâ, ſed quod Deum 'ſeriâ pœnitentiâ, ac prece non adierit; ſine quo nihil valet medicorum 'auxilium'. Crit. Sacri in locum.

[m] Ecclus xxxviii. 2—4.

firmities, and alleviating the pains of our bodies. Inſtead then of rejecting theſe aids, which the Hand of God hath extended to us, it will ever be the ſafeſt conduct, and expreſſive of the trueſt ſenſe of a Divine Providence, both in the *phyſician*, whom God hath created for the good of men, and in the *patient* who ſeeketh unto him for help, to obſerve attentively the following directions of the wiſe ſon of Sirach.—*My ſon, in thy ſickneſs be not negligent, but pray unto the Lord, and he will make thee whole.* After thou haſt diſcharged this duty—*then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him. There is a time, when in their hands there is good ſucceſs. For they ſhall alſo pray unto the Lord, that he would proſper that which they give for eaſe, and remedy to prolong life*[a].

You will eaſily ſee the tendency of thoſe arguments which have been offered to your conſideration; and your own thoughts, upon the ſubject, will ſuggeſt to you the great utility of the charitable Inſtitution, which this day ſollicits your bounty, and protection. You, who are the guardians and inſpectors of it, muſt have been eye-witneſſes to many a poor Lazarus lying

[a] Eccelus xxxviii.

in its boſom full of ſores, and deſpairing of cure, had not your bounty afforded relief and comfort. You want no inſtances, to convince you of the great diſadvantage thoſe unhappy wretches labour under, who feel within their breaſts the keen arrows of this peſtilence, which walketh in darkneſs, before they had the leaſt notice that the bow was drawn to ſhoot at them. You can compare their dangerous ſituation, with the rational hope of thoſe, who, after repenting truly of their ſins, and imploring God's Bleſſing, calmly ſubmit to ſuch methods of anticipating the fury, and reſiſting the poiſon of this once formidable enemy, as modern obſervation, and experience, have pointed out, not for the *deſtroying*, but for the *ſaving* of mens lives.

But, ſay the enemies to Inoculation, though God hath given power to men to *heal diſeaſes*, no power was ever granted to *inflict diſeaſes*, except in the caſe of Moſes with the Egyptians*, and Eliſha with his ſervant Gehazi†: and both theſe caſes, ſay theſe objectors, were miraculous, and of God's own immediate appointment, to puniſh ſacrilege, and idolatry; and can be no authority for a ſet of adventurous practitioners to condemn men to a fever ‡. But granting that it

* Exod. ix. † 2 Kings v. ‡ Maſſey's Sermon.

it is no authority, and allowing that the ſcriptures are totally ſilent in this matter; yet, it does not follow from thence, that thoſe practices are condemned as criminal, which are left to the exertion of human wiſdom, and induſtry. The ſcriptures contain every thing neceſſary to ſalvation, and many things for the example, and ordinary conduct of human life. Among theſe ſacred writings, we find a moſt excellent ſyſtem of moral duties drawn out by the wiſdom of a Solomon. We are alſo informed in ſcripture, that the knowledge of this eminent perſon was ſo extenſive, that *he ſpake of trees, from the cedar-tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall*[q]. But, * of the *three thouſand Proverbs*, and upwards of a *thouſand Songs* which he ſpake, thoſe only are ſaid to be retained, which are of more general benefit to mankind; and as to all that he either wrote, or ſaid of the virtues of herbs, and plants; or of the nature of beaſts, and fowls, and creeping things, and fiſhes, we do not find the leaſt remains in holy writ.

[q] 1 Kings iv. 33.

* 'Sunt tamen qui dicunt ex Canticis et Proverbiis Salomonis ſolùm 'utiliora ſpiritûs ſancti inſtinctu reſervata, et in libellos eos coacta, qui 'adhuc hodie exſtant, et pro fragmentis judicantur.' Crit. Sacri in loc.

Now it may juſtly be ſuppoſed, that if a complete claſs of medicinal herbs, and plants, had been as univerſally neceſſary to human infirmities, as a guide to direct them in their moral actions, God's providential Care would have afforded the means of preſerving theſe laſt mentioned writings, as ſecurely as the other. But whilſt men live together in this world, their mutual ſupport, happineſs, and comfort, muſt be left in many caſes to their own invention, and foreſight, their own care, and labour; and it is a real bleſſing to us, to be under a neceſſity of having our faculties, as well as our bodies, duly exerciſed, in order to keep up the health and vigor of both. God's Goodneſs bleſſeth the earth, and provideth corn for food; but man's induſtry muſt gather it into barns, and make wholeſome bread of it. The Almighty Power maketh the ſame earth produce medicines; but the ſkill of the phyſician is to ſearch into their healing qualities, and to apply them faithfully. The diſeaſes incident to men are as various as the ſeveral climates they inhabit, and the methods of cure muſt be varied alſo; from whence it will follow, that no ſtated form of preſcription can ſafely be uſed at all times, and in all countries. Now the Holy Scriptures are intended for the ſalvation, and inſtruction of all

the world, and to the end of time; and are perfect, and compleat, with reſpect to every thing which the Divine Wiſdom thought neceſſary to anſwer this univerſal good to his creatures. But we are not to have recourſe to them for ſuch aids, as God's Goodneſs hath put into the hands of men for their mutual ſupport, and comfort.

But we are told farther, that the practice I am ſpeaking of, is a breach of the ſixth commandment; becauſe a law which forbids a great evil, forbids alſo every thing that hath a tendency thereto. Granting then that we are hereby reſtrained from doing all manner of hurt to our neighbour, yet, as this negative precept implies an affirmative duty, we are undoubtedly bound by it, to do all the good we can to him; and whether his life, or his fortune, or his reputation be in danger, it muſt ſurely be an act of goodneſs, to diſcover to him the moſt probable means of preventing the loſs of any of theſe bleſſings. It is ſaid in Holy Scripture, that—*whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*[r]. But would any one argue from hence, that he hath been guilty of a breach of this precept, who hath breathed a vein to ſtop a burning fever, or hath purſued the ſame method with reſpect

[r] Gen. ix. 6.

ſpect to a perſon in a redundancy of health, in order to prevent, or mitigate, thoſe diſeaſes which proceed from too great a repletion of the veſſels? And yet, perhaps, before the circulation of the blood was diſcovered, had this very operation of bleeding been performed, it might by ſome have been termed the ſhedding of human blood, in violation of the precept before-mentioned. In ſhort, the unprejudiced mind muſt admit, that the *end* of *this*, and every other commandment is *charity*; and one branch of that extenſive duty of chriſtianity, undoubtedly conſiſts, in endeavouring to prevent, or mitigate, thoſe various diſeaſes and infirmities, to which all men are liable; and under the weight of which, every one hath a claim to ſuch aid, and comfort, as are in the power of human ſkill, and compaſſion to offer, for alleviating the pains of the body, and the ſorrows of the heart. Therefore, let no ill-grounded ſcruples, or miſtaken prejudices, put a ſtop to the improvement, or check the charitable exertion, of thoſe ſeveral talents, which are committed to our truſt for the benefit of mankind. Inſtead of augmenting the miſeries and calamities of life, let us endeavour to leſſen them to the utmoſt of our power. The high and low, the rich and poor are blended together in one common ſociety, and are ſo cloſely con-

nected, that if one member of the body ſuffer, all muſt in ſome degree be affected by it, and all ought to contribute to its relief. How can the Love of God be ſaid to dwell in that man's breaſt, who ſeeth a brother in affliction, and ſhutteth up his compaſſion from him? He that is merciful after his power, uſeth the beſt means to obtain mercy. *For bleſſed is he that provideth for the ſick and needy, the Lord ſhall deliver him in the time of trouble*[a].

[a] Pſalm xli. 1.

FINIS.

BRITISH MUSEUM

AN

ACCOUNT

OF THE

Riſe, Progreſs, and *State* of the HOSPITALS, for relieving poor People afflicted with the SMALL-POX, and for INOCULATION;

From its Firſt INSTITUTION (26 *September* 1746) to 24 *March* 1768.

THIS HOSPITAL was inſtituted in the Year 1746, ſupported by a Subſcription then made by ſeveral Noblemen, Ladies, and Gentlemen, who were deſirous that a Charity uſeful in itſelf, and ſo beneficial to the Public, might be begun near this Great Metropolis, there not being any HOSPITAL of this Kind in *Europe*. *Riſe.*

THE Relief of the Neceſſitous under that ſevere, nauſeous, and frequent Diſtemper, The SMALL-POX, is a Work of Charity ſo evidently attended with many beneficial Circumſtances, as well to the Public as to the unhappy Objects, that it is in reality not a little ſtrange, that the eſtabliſhing a Fund for ſuch a Charity ſhould be a Deſign of no longer ſtanding.

IT is univerſally agreed, that amongſt all Diſtempers, to which Providence has made the Human Body liable, there is none ſo afflicting, ſo alarming, or which demands ſuch careful, ſpeedy, and continual Aſſiſtance, as the SMALL-POX; to which the inferior Sort of People are at leaſt equally liable with thoſe in a higher Sphere of Life, though utterly unable to ſupport themſelves under ſo dreadful a Malady, or to procure the neceſſary Means for their Recovery.

AS this Diſeaſe is ſo frightful, even in its firſt Appearance, and at the ſame time contagious, and almoſt inevitable, Families of all Degrees are thrown into the utmoſt Confuſion, when it invades any Perſon amongſt them, let his or her Station be what it will. To keep a Servant in ſuch a Condition is, generally ſpeaking, exceedingly inconvenient: To thruſt them out of Doors under ſuch Circumſtances, always inhuman, commonly fatal. How agreeable therefore, muſt the Information prove to all conſiderate and cha-

charitable Perſons, that for removing of theſe Difficulties, for curing private Families, and for the Preſervation of the wretched dividuals, labouring under this Diſeaſe, there is already eſtabliſh

An HOSPITAL for the SMALL-POX,

where Perſons of both Sexes, and of all Ages, may be carefu provided for, both as to Phyſic and Diet, and properly attend in that calamitous Condition; and this at a very eaſy Expence the Governors, who by their charitable Contributions ſupport Fund for ſo glorious, and ſo compaſſionate an Undertaking, whi only to mention, is to recommend. A needleſs Pomp of Wo would rather obſcure, than illuſtrate this Deſign; the Utility Humanity of which, all, who have the ſmalleſt Attention or T derneſs, cannot fail to comprehend.

As what has been ſaid ſufficiently ſhews, how well-adapte Charity this is, in reſpect to ſuch as are afflicted with this Dis in the Natural Way; ſo the other Part of the Scheme, which a Tendency to preſerve our Species from the Ravages of this fectious Malady, by rendering it leſs malignant and leſs deſtruct in the Way of INOCULATION, deſerves likewiſe public App bation and effectual Encouragement.

THE Objections that have been made againſt this Practice, founded rather in an Averſion to Novelty, however uſeful, t in an Adherence to Reaſon and Experience. The ſtrange Im tation that a well-eſtabliſhed Method of preſerving many Lives an Attempt upon the Prerogative of the Almighty, will make Impreſſion upon any, who conſider that the ſame Thing may urged againſt exhibiting Medicines at all, either ſanative or prev tive, and the extraordinary Methods that are often neceſſary to made uſe of, to ſtop the Progreſs of any particular Diſeaſe.

THE Benefits of INOCULATION appear every Year, by fr Trials, greater and more certain. This dreadful, this deſtruc Diſtemper is thereby rendered mild and manageable, and beco rather a Purgation of the Body from the latent Seeds of an pected Diſeaſe, than creating a Diſeaſe itſelf. It delivers Pe from thoſe Apprehenſions, with which, till they have had SMALL-POX, they are always haunted. It frees them fr the Objections, that are continually made to their being rece into any Family, while they remain expoſed to that Diſeaſe in Natu

Natural Way. It gives them Courage to enter into the Service of their Country, either by Land or Sea; and protects them, while in that Service, from the Riſque of being carried off, for want of thoſe Accommodations, which Camps and Ships rarely ſupply.

To all theſe, if we add the general and great Conſideration of preſerving ſo many Lives, which may evidently ariſe from theſe different Ways of having the Diſeaſe, (for upon a general Calculation, 25 or 30 die out of 150 Patients, having the Diſtemper in the Natural Way, and one only out of this Number, when INOCULATED,) it will appear, that this is a Thing of very high Importance; and that it is not eaſy to name an Undertaking more laudable in itſelf, or more beneficial in its Conſequences, than the making a Proviſion, that thoſe, who really ſtand in the greateſt Need of this Preſervative, and yet from their low, though uſeful Stations in Life, are precluded from it, ſhould be reſcued from a Condition, equally injurious to them and to Society.

BUT as the World will be often divided in Sentiments in Matters of ſuch a Nature; ſo, by the Conſtitution of this Charity, due Care is taken, that the Intentions of ſuch well-diſpoſed Perſons, as ſhall contribute to any Branch of it, ſhall be punctually anſwer'd. For they may direct their Benefactions to be beſtowed upon ſuch Perſons only, as are infected with the Natural SMALL-POX; or, if they judge the promoting INOCULATION the more beneficial, they may confine their Gifts thereto; or, if given without any Diſtinction, it will be applied to the general Fund, both for Natural SMALL-POX and for INOCULATION.

To theſe Conſiderations, it is proper to add one Circumſtance, which, duly conſidered, cannot but have great Weight with all, who have any Feeling for their Fellow-Creatures in Diſtreſs; which is, that it is an HOSPITAL, in Aid of all other Hoſpitals, being calculated, by its very Conſtitution, to receive thoſe miſerable Creatures, whom the Rules of all other Charities expreſsly and prudentially exclude.

As this uſeful and neceſſary Charity loudly calls for further Aſſiſtance, may it not be juſtly hoped, that many pious and compaſſionate Hands will bountifully contribute to the Support, Continuance, and Enlargement of a Deſign, which Reaſon, good Policy, Humanity, and Religion ſo powerfully recommend?

General Plan. THESE HOSPITALS conſiſt of two Houſes, at a due Diſta from each other, in airy Situations.

Situation. THAT for preparing the Patients for INOCULATION *Pancras:* And that for receiving them, when the Diſeaſe a pears, and for the Reception of Patients in the Natural Way, *Cold Bath-fields.*

General Courts. STATED General Courts are held half-yearly, to wit, the between *Lady-day* and *Midſummer*, and the other between *Mich mas* and *Chriſtmas*; Notice of which is ſent to each Governor, well as publicly advertiſed.

Preſidents, &c. A Preſident, Four Vice-Preſidents, and a Treaſurer, are annu elected out of the Governors.

Committee. A Houſe-Committee of Thirteen Governors is choſen half-yea who meet the firſt *Thurſday* in the Month at Ten in the Foren at the HOSPITAL in *Cold Bath-fields*, and the other *Thurſ* at *Child*'s Coffee-Houſe in *St. Paul*'s *Church-yard*, at Five in Afternoon, to tranſact the Buſineſs of the HOSPITALS; which Meetings all Governors preſent have a Vote, and their tendance will be eſteemed a Favour.

THERE are a Secretary, two Apothecaries, Meſſengers, M trons, an Overſeer, proper Nurſes, *&c.—No Fee, Reward, or G tuity, to be taken from any Patients, Tradeſmen, or other Perſons, account of the HOSPITALS, on Pain of Expulſion.*

Governors Qualification. *Thirty Guineas* conſtitutes a Governor for Life; *Five Gui per Annum*, a Governor during ſuch Subſcription, or after two f annual Subſcriptions any Perſon, by paying not leſs than *Tw Guineas*, on or before the 14th of *October*, 1768, becomes a Go nor for Life. Smaller Benefactions are accepted with Gratitude

Privilege. EVERY Governor has a Vote at all General Courts and C mittees, and is entitled to have one Patient on the Liſt for Ino tation, and one in the Houſe for the Natural Way, at the f Time. Ladies have the ſame Privilege, and may vote, by Prox at all Elections.

Ev

EVERY Annual Subſcriber is entitled to have one Patient in the Hoſpital for the Natural Way at a Time, provided there are three Beds for Men, and two for Women Patients, in Reſerve for Governors Recommendations.

A Committee of Accompts of Seven Governors is annually choſe at the General Court held between *Ladyday* and *Midſummer*, who meet at leaſt once a Quarter to examine and audit all Tradeſmens Bills, which are afterwards ordered by the Houſe-Committee for Payment.

The Accounts are regularly kept, and open at all Times for the Inſpection of the Governors. *Accounts.*

TWO Governors are appointed Viſitors by the Houſe-Committee, for ſix Months, who frequently attend the Hoſpital for Inoculation; and alſo the Hoſpital for the Natural Way, alternately; to inſpect into the Conduct and Management of the Officers, Servants, and others therein. *Viſitors.*

EVERY Perſon deſtitute of Friends, or Money, and labouring under this melancholy Diſeaſe, or deſirous of being inoculated, if Seven Years old, or upwards, is a proper Object of this Charity. *Objects.*

PATIENTS in the Natural Way are received every Day; but Enquiry muſt firſt be made if there is Room, to prevent the Danger and Expence of a Diſappointment. *Natural Patients.*

PATIENTS for INOCULATION are received Thirteen Times in the Year, of which timely Notice is given in the PUBLIC ADVERTISER, Men and Boys at one time, and Women and Girls at another; and the Governors are deſired to be careful in recommending none but thoſe who are really Poor, as a want of that Care will be an Injury to proper Objects. Governors are deſired to ſend their Recommendations as ſoon as ſigned to the Apothecary at the Houſe of Preparation, at *Pancras*, which will be by him immediately enter'd on the Books, and when the Turn of ſuch Perſon, ſo recommended, comes for Admittance, a Letter will be ſent for his or her Attendance, which, if punctually obſerved, they will be admitted. *Inoculating Patients.*

IF any Perſons omit to attend according to their Turn on the Admiſſion-days, they will be excluded, and cannot have the Benefit of this Charity, without firſt obtaining a new Recommendation.

There

THERE is no Charge attending the Admiſſion of Patients for Inoculation; but for Patients in the Natural Way, a Depoſite of *One Pound Two Shillings*, to anſwer the Expences of Burial in caſe of Death, or to be returned to the Perſon who paid the ſame, when diſcharg'd the HOSPITAL.

FOR the ſake of the Patients, and for fear of ſpreading this dangerous Infection, it is neceſſary to forbid Strangers to viſit them; and therefore it is hoped that the Affection or Curioſity of particular Perſons will not be offended at this unavoidable Precaution.

PROPER Dreſſes are provided for the Patients, and worn by them while their own Cloaths are fumigated with Brimſtone, which is always done before their Diſcharge.

SUCH Perſons who are inclined to favour this charitable Deſign, are deſired to ſend their Subſcriptions, or Benefactions, to *Iſaac Akerman*, Eſq; Treaſurer to the HOSPITALS, at his Houſe in *Fenchurch-ſtreet*; or to the following Bankers, *viz.* Sir *Joſeph Hanley*, and Comp. in *Fenchurch-ſtreet*; Meſſ. *Cliffe*, *Walpole*, and *Clarke*, in *Lombard-ſtreet*; Meſſ. *James* and *Thomas Coutts*, in the *Strand*; *Andrew Drummond*, Eſq; and Co. at *Charing-Croſs*; Meſſ. *Backwell* and Co. in *Pall-mall*: And thoſe, who chuſe to be Benefactors by their laſt Will, have the following Form recommended to them.

The Form for Legacies to the Hoſpital.

ITEM. *I give and bequeath the Sum of* *to the Treaſurer or Treaſurers for the Time being, of the Hoſpitals called by the Name of* The Hoſpitals for the Small-Pox and Inoculation; *to be applied towards carrying on the charitable Deſigns of the ſaid Hoſpitals.*

Note, GIVING Land, or Money or Stocks with Directions to be laid out in Land, will be void by the Mortmain Act.

AN Account of the Receipts and Diſburſements of the HOSPITAL will be publiſhed annually, with the general Account of the HOSPITAL.

LIST of the GOVERNORS and SUBSCRIBERS to the HOSPITALS for relieving poor People afflicted with the SMALL-POX, and for INOCULATION.

The KING's MOST EXCELLENT MAJESTY, PATRON.

* His Grace GEORGE Duke of Marlborough -- PRESIDENT.

The Right Hon. GEORGE-HENRY Earl of Litchfield,
The Right Hon. HUGH Earl of Northumberland, —
Sir WILLIAM-BEAUCHAMP PROCTOR, Bart. } VICE-PRESIDENTS.
Knight of the Bath, — — —
ROBERT NETTLETON, Esq; — — —

†** ISAAC AKERMAN, Esq; *in Fenchurch-ſtreet*, TREASURER.

Thoſe marked thus ** *are* GOVERNORS *for Life.*

Thoſe marked thus * *are Annual* GOVERNORS.

Thoſe marked thus † *have been* STEWARDS.

A.

Grace Richard Archbiſhop of Ar-
gh
Hon. John Earl of Aſhburnham,
ner-ſtreet
Hon. George Lord Abergavenny
Hon. the Lady Abergavenny,
dley-ſquare
Hon. the Counteſs of Aylesford, *Groſ-*
-ſquare
Hon. the Counteſs of Abercorn,
Hon. the Baron Ephraim de Agui-
New Broadſtreet-buildings
Charles Aſgill, Bart. and Ald. *St.*
d's-ſquare
Joſeph Andrews, Bart. *at Knights-*
, near Shaw near Newbury, Berks
amin Adamſon, Eſq; *at Bath*
Apthorpe, Eſq; *in Ireland*

**Richard Alexander, Eſq; *Wood-ſtreet*
**Edw. Archer, M. D. *Grays-Inn*
†**Anthony Aſkew, M. D. *Queen-ſquare*
**Mr. Richard Andrews, *Wood-ſtreet*
*Francis Auſten, Eſq; *Seven-oaks, Kent*
**Thomas Ardeſoif, Eſq; *Soho-ſquare*
**Mr. Peter Auber, *Spital-ſquare*
*Mr. John Allen, *Northfleet, Kent*
**Mrs. Akerman, *Fenchurch-ſtreet*
**Miſs Akerman, *ditto*
*Mrs. Ardeſoif, *Soho-ſquare*

B.

†*His Grace John Duke of Bedford, *Bloomſbury*
*Her Grace the Ducheſs of Bedford, *ditto*
†*His Grace Henry Duke of Buccleugh, *Groſvenor-ſquare*
*The Right Hon. John Earl of Buckinghamſhire, *Spring-garden*

**†The

†**The Right Hon. John Earl of Bute, *South-Audley-ſtreet*
†**The Right Hon. William Lord Boſton, *Groſvenor-ſtreet*
*Moſt Hon. Marchioneſs of Blandford, *Groſvenor-ſquare*
**Right Hon. Lady Beauchamp, *ditto*
†**Sir Walter Blackett, Bart. *Half-moon-ſtreet, Piccadilly*
†*Sir Richard Betenſon, Bt. *Queen's-ſquare, Ormond ſtreet*
†**Sir Matthew Blakiſton, Bart. and Ald. *Old-jury*
**Rev. Dr. Barton, Dean of Briſtol, *near St. Andrew's Church, Holborn*
†**William Belchier, Eſq; *Nicholat-lane, Lombard-ſtreet*
†**Stephen Beckingham, Eſq; *Knights-bridge*
**John Windham Bowyer, Eſq; *Upper Groſvenor-ſtreet*
**Henry Crabb Boulton, Eſq; *Crosby-ſquare*
**Edward Barker, Eſq;
**Richard Becher, Eſq; *Leadenhall-ſtreet*
**Richard Benyon, Eſq; *Groſvenor-ſquare*
**Richard Benyon, jun. Eſq; *ditto*
†**Samuel Blunt, Eſq; *Horſham, Suſſex*
**Daniel Booth, Eſq; *Hatton-garden*
**Thomas Browne, Eſq; *James-ſtreet, Bedford-row*
**John Brown, Eſq; *Cornhill*
**Mr. Thomas Baker, *Bow-lane, Cheapſide*
**Mr. John Barnes, *Green-lettice-lane, Cannon-ſtreet*
**John Bullock, Eſq; *Monument-Yard*
†**Mr. Wm. Berkin, *Sutton, near Croydon, in Surry*
**Mr. John Beard, *St. Martin's-lane*
**Mr. Thomas Baſkerfield, *Hatton garden*
†**Thomas Boddington, Eſq; *Mark-lane*
**William Blunt, Eſq; *Queen-ſtreet, Cheapſide*
**William Bowden, Eſq; *St. Thomas's-Hoſpital*
**James Baden, Eſq; *Broad-ſtreet-buildings*
**William Bayntun, Eſq; *Gray's-Inn*
**Samuel Boſanquet, Eſq; *Angel-c Throgmorton-ſtreet*
**Robert Butcher, Eſq; *Hatt-ſ Bloomſbury*
**Mr. William Barlow, *King-ſtreet, Co garden*
*Thomas Brand, Eſq; *St. James's-ſq*
**John Barker, Eſq; *Manſell-ſ Goodman's-fields*
*Bern. Brocas, Eſq; *Wokefield near Re Berks*
*Thomas Bladen, Eſq; *Albemarle-ſtr*
*Mr. John Bland, *Lombard-ſtreet*
*Mr. Thomas Bromwich, *Ludgate-h*
**Mrs. Suſannah Brown, *of Bath*
**Mrs. Frances Belchier, *Lombard-ſ*
**Mrs. Mary Berkin, *Sutton, near Cr in Surry*
**Miſs Catharine Blunt, of *Hor Suſſex*
*Mrs. Sarah Banks, *at Chelſea*
George-Bridges Brudenel, Eſq; *G ſtreet, Weſtminſter*
Mr. John Bird, *Avemary-lane*
Mrs. Blathwayt, *Old Bond-ſtreet*

C.

*His Grace Thomas Archbiſhop of terbury, *Lambeth-palace*
*Right Hon. Philip Earl of Cheſt *Audley-ſquare*
*The Right Hon. Viſc. Courtenay, *venor-ſquare*
**The Rt. Hon. Lord John Cave *Devonſhire-houſe, Piccadilly*
*Rt. Hon. Lady Dowager Carpenter, *George-ſtreet, Weſtminſter*
†*Sir John-Hynde Cotton, Bart. C *ſtreet, Berkley-ſquare*
†**Sir George Colebrooke, Bart. *Broad-ſtreet*
**Will. Cartwright, Eſq; *Henriet Cavendiſh-ſquare*
**John Campbell, LL.D. *Quee Ormond-ſtreet*

†*

James Coningham, Esq; *Lamb's-*
hait-street
Mr. Robert Cliffe, *Lombard-street*
Robert Cary, Esq; *Hampstead*
Abraham Chambers, Esq; *Soho-square*
mes Crop, Esq; *Great Ormond-street*
Thomas Crozier, Esq; *Dowgate-hill*
ohn Cornwall, Esq; *King's-arms-yard,*
leman-street
Mr. Edward Chandler, *Fleet-market*
dwallader Coker, Esq; *Old-street*
obert Coker, Esq; *ditto*
ichard Combe, Esq; *Harley-street,*
vendish-square
r. Solomon Da Costa, *Devonshire-*
are
colson Calvert, Esq; *Stanhope-street,*
ay fair
Robert Child, Esq; *Berkeley-square*
n Campbell, Esq;
manuel Mendes Da Costa, Esq; *Min-*
g-lane
eorge Cooke, Esq; *Whitehall*
es Cressett, Esq; *Albermarle-street*
r. William Cooke, *London-street*
omas Carter, Esq; *Cork-street*
illiam Crutchfield, Esq; *Holborn-*
dge
. Richard Cooke, *Crutched-friars*
. John Cobb, *Old George-street,*
el-fields
. Benj. Clempson, *Hare-street, Beth-*
l-green
. Samuel Carnall, *Mill-bank, West-*
ster
ichard Crop, Esq; *Lincoln's-inn-fields*
mes Chamberlayne, Esq; *Soho-square*
. Crawley, Esq; *Argyll-buildings*
roise Clarke, Esq; *Albemarle-street*
. Crutcher, Esq; *near Kew, Surry*
n Chauvet, Esq; *Crispin-street, Spital-*
ds
John Clements, *Paternoster-row*
William Carter, *Spitalfields*
s. Olive Craster, *Pall-mall*
Mary Cooke, *Wantage in Berks*

**Mrs. Sarah Cooke, *Crutched-friars*
**Miss Mary Cooke, *ditto*
*Mrs. Crawley, *Argyll-buildings*
*Mrs. Crowley, *Berkley-square*
**Mrs. Crop, *Lincoln's-inn-fields*

D.

**The Hon. and Right Rev. Richard Lord Bishop of Durham, *Hanover-square*
†*The Right Hon. Arthur Earl of Donegal, *St. James's-square*
**The Right Hon. the Countess of Dartmouth, *Charles-street, St. James's-square*
†**Sir James Dashwood, Bart. *Grosvenor-square*
†**Sir Laur. Dundas, Bart. *Arlington-street*
†**Sir Francis Blake Delaval, Knt. of the Bath, *Downing-street, Westminster*
*Lady Delves, *Tadworth-court, near Epsom, Surry, or Wigmore-street, Cavendish-square*
**The Rev. Dr. D'Oyly, Archdeacon of Lewes, *Kensington-square*
**The Rev. William Dodd, L.L.D. *Southampton-row, Bloomsbury*
**Thomas Dawson, M.D. *Old-Jewry*
†**Henry Dawkins, Esq; *Upper Brook-street*
†**Peter Delmé, Esq; *Grosvenor-square*
†**John Delmé, Esq; *Spring-garden*
**Peter Du Cane, Esq; *Lincoln's-inn fields*
**Rich. Dalton, Esq; *Letherhead, Surry*
†**John Dorrien, Esq; *Billiter-square*
**John Delamare, Esq; *Steward-street, Spital-square*
**Jer. Dyson, Esq; *New Bond-street*
**William Davy, Esq; *Broad-street*
*Robert Darell, Esq; *Richmond*
**Monkhouse Davison, Esq; *Fenchurch-street*
*Samuel Dickinson, Esq; *St. John-street, Smithfield, or Walthamstow*
*John Drummond, Esq; *Charing-cross*
**Samuel Durrant, Esq; *Lewes, Sussex.*
**John Day, Esq; *Paper-buildings, Temple*
**Mr. Sandilands Drinkwater, *Gutter-lane, Cheapside*

**Mr. John Davenport, *Taviſtock-ſtreet, Covent-garden*
**Mr. William Downes, *Holborn-bridge*
**Mr. Edward De Santé, *Leadenhall-ſtreet*
**Mrs. Suſannah Delamare, *Steward-ſtreet, Spital-fields*
**Mrs. Ann Dorrien, *Billiter-ſquare*
**Mrs. Durrant, *Lewes, Suſſex*

E.

*Rt. Rev. Matthias Lord Biſhop of Ely, *Kenſington*
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R.

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